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WEEKLY REVIEW.

—The *Times of India* has opened its columns to a long letter signed "Theologian" attacking, with an extraordinary acerbity, the notice that appeared in our columns of Dr. H. Bonar's letter on Perfectionism. We need not say that our remarks are *not* printed in the columns of our contemporary. The readers of that paper are informed that the criticism is 'vicious in a high degree.' 'Unfair and mendacious' are words that occur more than once. Our object is said to be to induce our readers to believe that Dr. Bonar, writing on this subject, is 'a great rascal or a great fool.'

—Dr. Duncan is said to have quoted with zest, the saying, "Death is the Genevan purgatory." That is, as the Romanists believe that sanctification is to be reached in a post-mortem state, called purgatory, so the Genevese school believe it to be attained at death. If not after death, and if not in death, then only in life can we reach that holiness without which no man can see the Lord.

—It is a matter of much thankfulness that justice has taken its course with regard to Colonel Valentine Baker. His crime was most dastardly, and if it had gone unpunished it would have been a reproach to the country, to European civilization in fact. England has been deluged for many years with a literature that has been sapping the foundations of morality and happiness in thousands of families. There are ten thousand young men in England that have no respect for female virtue and think it a feather in their cap to betray young women into illicit relations with themselves, without a thought of the subsequent awful ruin thus brought upon them; and Society tolerates, and smiles upon these gentlemanly servants of Satan. If the lady with whom Col. Baker found himself travelling on the occasion in question, had been such as he hoped to find, there would have been just one more victim started off on the incline of perdition, and Society would have continued to shower her honours upon this gentleman. But happily she was a heroine who thought it easier to die than to yield to base solicitations, or to still baser force. The writers of fictitious literature never perhaps imagined a scene like that which was presented to the gaze of the other passengers in this train, as, looking from their windows, they saw this young lady on the foot-board of the carriage in momentary danger of falling and being dashed to pieces, while the train flew on, mile after mile. Col. V. Baker is the brother of Sir Samuel Baker, of African celebrity. The secular press of England boasts of its mighty power over society, and congratulates all mankind that what the pulpit could not do, the newspaper is accomplishing. We should like to see the Press reform society, put down corrupting literature, make vice odious. It can do its best to excite distrust of men like Moody and Sankey whom God has used not only to give joy and peace to thousands but to awaken thousands of Christians to the duty of caring for their perishing fellow-men. Christ crucified and risen, a living and a present Saviour, this is the grand truth that has in itself the pledge of society's redemption, nor can it be found elsewhere. Science rules God out of all place and makes things convenient for vice, nor is it lawful to say a word in disparagement of this so called science, which is simply the old-time hydra-headed skepticism, vanquished in its former manifestations. The grace of God that bringeth salvation teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for the glorious appearing of our Lord and Saviour Jesus Christ, and realizing that wherever we are, by day or by night, alone or with others, the eye of God is upon us, and whatsoever a man soweth that shall he also reap.

—Andrew Johnson was apprenticed to the tailoring trade at the age of ten years, and from that time for many years he struggled to maintain his widowed mother by his needle. He had no schooling, none of those multiplied aids which are considered so indispensable to education, but he learned to read himself and availed himself of such leisure as he could get to pursue his studies. His wife taught him to write and cipher. At the age of 22 he became a Mayor of Greenville, Ten. He gradually rose till he became Governor of the State and then U. S. Senator, and in 1864 was elected Vice-President of the United States, just in time to take the place of President on the assassination of President Lincoln. A contemporary thinks that he showed himself entirely unfit for the duties of this high position. We are not prepared to controvert this opinion, neither are we to subscribe to it. In some instances we think his strength of will was what was needed.

—Our Native friends will notice with some interest the discovery said to have been made, that the stones called Druidical at Stonehenge and elsewhere in England were portions of temples erected to Baal or the Sun. Think of Englishmen worshipping Soorya Narayan, nearly 2000 years ago. These witnesses remain, like the heathenish names of the days of the week, that we may look (as Isaiah has it) "to the rock whence we were hewn and to the hole of the pit whence we were digged." Our Native friends who think it 'the sum of all villainies' to forsake one's ancestral religion, may yet learn that this principle means persistent national degradation. Let them substitute for this principle the command to 'prove all things, and hold fast that which is good,' then will there be the beginning of a day of such brightness for India, as never yet dawned upon her.

—The *Overland Mail* of July 16 thus notices the conclusion of Messrs. Moody and Sankey's labours in London:

"On July 11 Messrs. Moody and Sankey brought their labours in England to a conclusion in the Camberwell Green Hall, which was densely crowded. There were three services during the day. Early on the morning of July 12 Mr. Sankey met in Camberwell Green Hall the members of the various choirs who have assisted him in the north, east, west and south of the metropolis, and after an hour's service of praise and thanksgiving, an excursion was made to the Crystal Palace. On July 12 the final conference, intended only for the ministers who had assisted them in their labours, was held at Mildmay Park Hall. There were about 700 ministers present, of whom it is said 188 belonged to the Church of England. Mr. Moody and Mr. Sankey gave farewell addresses, in which they expressed their thanks to all concerned in their meetings. They are both said to have been very much affected, and Mr. Moody, at the end of his address, quitted the platform suddenly and went away at once, in order to avoid the rush of persons who wished to bid him farewell. The Chairman of committee, on behalf of the revivalists, declined a proposal made to raise subscriptions in order to present them with a testimonial. Messers. Moody and Sankey, with their families, will leave England on Aug. 4 in the National Steamship Company's steamer *Spain*, which sails from Liverpool."

—God makes no promise to those who hold back. But he gives strength to the obedient, and light to those who determine to trust him.

We are indebted to some unknown hand for a copy of a book recently printed at Hobart Town, entitled: Who translated the Bible?" The book is intended to show the part taken by the Catholic Church in the translation and dissemination of the Scriptures. We are thankful for this book which we propose to read carefully. Meanwhile we extract some passages from the letters of Gregory 1, bishop of Rome, sometimes called Pope Gregory the Great, which are adduced in the introductory chapter of this book:

"The greater any man's friendship is the more free and bold he is in declaring his thoughts to his friend. I have a complaint to make to the sweet and amiable heart of my son Theodorus, that having received from God the talent of ingenuity, the talent of prudence, the talent of mercy and charity towards the poor, yet he is so taken up with the affairs of this world, and satisfying those that come continually to him, that he neglects to read every day some of the Words of his Redeemer. For what is the Holy Scripture but a letter which Almighty God has vouchsafed to send to his creatures? And surely, whatever place you were in, if you received a letter from an Emperor, at any time whatsoever, you would not defer the reading of it: you would give yourself no rest or sleep before you knew what was his Imperial Majesty's pleasure. And yet the King of Heaven, the Lord of men and angels, has sent you letters concerning your own happiness; and you neglect, my dear and excellent son, to read these divine letters, when you ought rather to be impatient to know what they contain. I beseech you, therefore, to apply yourself to them hereafter with a particular affection, and meditate every day on the words of your Creator. Learn out of the Word of God the greatness of His love towards you, that you may be excited to long more earnestly for eternal happiness, and your heart inflamed with more ardent desires after Heaven."

Nothing can be finer than what St. Gregory says about this matter in his letter to Leander, Archbishop of Seville, wherein he sends him his reflections on the Book of Job:—"As the Word of God," says he, "contains mysteries capable of exercising the most discerning minds, so it includes plain truths fit to nourish the most simple and ignorant. It carries on its surface wherewithal to suckle its children, and keeps in its recesses that which may wrap up in admiration the most exalted minds: being like a river whose water is so shallow in some places that a lamb may wade in it, and in others so deep that an elephant may swim in it." He represents the same excellency in the Holy Scriptures, in the preface of the 20th Book of his Morals, in these words:—"The Scripture," says he, "is incomparably beyond any other doctrine, not only because it contains nothing but truth, calls us to a heavenly country, and changes the hearts of those that read it, by taking them off from the love of sensible things, and inducing them to place their affections upon Heaven; but because at the same time that by its obscurity it exercises the wise and perfect, it cherishes and comforts by its sweetness the imperfect and weak: it is neither so obscure as to discourage men from reading it, nor so easy to be understood as to be contemptible: the more familiar we make it to ourselves, the less we nauseate it; and the more we meditate on it, the more we love it. It eases our minds by the plainness of its words; and by the sublimeness of its sense it seems to increase and grow, as they that read it grow and increase in knowledge: so that the most ignorant and simple understand something of it, and the learned and the ingenious find it always new."

It was Gregory 1 that so vehemently protested against the title of "Ecumenical Bishop" which would naturally be understood as a claim to the bishopric of the church universal, assumed by John the Faster, Bishop of Constantinople, in 588. It was not merely because a bishop of Constantinople had assumed it, that Gregory condemned it; he declared it to be a blasphemous assumption on the part of any servant of Christ, and a sure sign of Antichrist. Yet in 606, a few years after his death, this very little was awarded by Phocas the Emperor to Boniface and complacently worn by him and his successors to the present day.

In the above interesting extracts, is a plain recognition that the word of God is adapted to the

comprehension of even the most ignorant and illiterate, and necessary to the Christian as his daily food. What if Pius ix. would address the Italians in a similar strain?

The Protestant Missionaries in Canton, 16 in number, have sent a communication to the Anglo-Oriental Society for the suppression of the Opium Trade. This is what they say:

Hoping that our united testimony may be of some weight with the Government and people of England, whom it is your object to influence, we now forward to you the following statement of our views in regard to opium.

1. The Empire and people of China are daily becoming more and more demoralized and impoverished by the increasing use of the drug. The moderate use of opium, granting that such a use is possible, is uniformly regarded by Chinese Christians as a sufficient reason for refusing admission to the Church; and though none of us enforces such a rule in regard to the use of spirits, we do all believe that the danger of excess is so much greater in the case of opium that this rule in regard to it is necessary.

2. The moral sense of the people of China, whether addicted to the vice of smoking opium or not, is opposed to the traffic, and condemns all concerned in the importation of the drug.

3. The fact that people of Christian nations engage in the traffic, and especially that Great Britain to a large extent supplies the China market with opium, is constantly urged as a plausible and patent objection to Christianity. The heathen acknowledge the superiority of the Christian theory of morals to their own, but ask triumphantly, "Where is the superiority in practice?" They, of course, buy the poison and inhale it but "Why do Christians bring it here and sell it?" It comes, as it were, with a recommendation from Christian nations.

4. British India has lately been visited by famine, and may at any time suffer from the same calamity. But although a part of the soil of British India is diverted from its proper use in order to produce a deleterious drug for the China market, the exportation of rice from China is prohibited by the Government. It is really a wrong therefore to the natives of India to compel them to produce opium, or to license them to do so, in order to fill the imperial exchequer, and to gratify a morbid and ruinous appetite of the Chinese.

On the other hand, if the patriotic sentiments of the Chinese were met by the abolition of the opium trade, they might reasonably be required to sanction the free exportation of rice, in case of scarcity in any neighbouring country.

5. The demand for useful British and American manufactures is kept at a low figure in China by the impoverishing and enervating effects of opium; and it would no doubt be greatly to the advantage of the manufacturing interests of these countries to have the supply of opium to China stopped.

6. The hitherto growing demand for foreign opium has already been sensibly checked by native cultivation, and it may gradually cease altogether from this cause, while the consumption continues to increase. There is therefore *now* an opportunity which may not last long, for Great Britain, by a noble act of self-sacrifice, to give a check to the ruinous consumption of opium in China, by immediately reducing or stopping the supply. The effect would be all the greater the more prompt and decisive the action taken. And, on the contrary, delay or very gradual reduction of the supply would, by giving time for the native growth proportionately to increase, be fatal to the success of your benevolent enterprise.

It is therefore our earnest prayer that through your efforts the British Government may be moved to adopt a new and vigorous policy at once; and if possible to censure contemporaneous action on the part of the Chinese to mitigate and ultimately eradicate this great evil.

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SATURDAY, AUGUST 7, 1875.

BILLY BRAY.

What is this dreadful book that has been committed to the flames by order of a commanding officer? The book had been given to a prisoner to read; the chaplain who discovered it in his hands seems to have been horror-struck at the sight of it; the pure mind of even a prisoner must be guarded from the pollution of such a book; with other books and tracts it was seized and carried off. Was it a popular novel? Did it belong to the Reynolds' school of fiction? Was it a copy of Tom Paine? Or something from the pen of Bradlaugh? One is eager to know what book has received the singular dishonour of being burned in the presence of the sergeants in H. M.'s cantonments at Satara. The book, we understand, was pronounced blasphemous by the chaplain, and the commanding officer made haste to show his detestation of all blasphemy, and thus proclaim to all the world that in the regiment which he has the honour to command such a thing as blasphemy or profanity is unknown. Well, we can tell our readers something about the book. It is one that we have favourably noticed in our columns; it is called *The King's Son or Billy Bray*. It is certainly one of the last books that we would have thought likely to corrupt the minds of soldiers either in cells or out of cells.

Billy Bray was a miner in Cornwall. In early life he became a companion of drunkards, and then a drunkard himself. His wife had to fetch him home night after night from the beer shop. On one occasion so fearful was his blasphemy, that his wicked comrades declared that his oaths must come from hell, for they smelt of sulphur. He was brought under deep conviction of sin, and for some days was in a perfect agony. He left off drink at once and forever. Day and night he continued crying to the Lord, till the blessing came. In an instant the Lord made him so happy that he shouted for joy. From this time to the day of his death, forty-five years he was an earnest, joyous, self-denying and consistent Christian. He was above all remarkable for the simplicity of his faith. He took God at his word and always prayed with the expectation of being heard. He was one of the most unselfish men, and like the poor woman commended by our Lord, often gave away all that he had. We published last year some very striking extracts from his Memoir, illustrating at once his generosity and his faith. We make the following extract as probably some of our readers who do not know the book will have had their curiosity sharpened by the *anto-da-fé* in Satara:

Billy Bray may be almost said to have had a chivalrous sense of duty and honour. Often dependent himself on the charity of others—for which he was truly grateful, but not servile or obsequious—he gladly shared with persons poorer than himself what little he possessed. He could not keep two hats, one of his friends says, two days, if he knew of a brother in Christ in want of one. None enjoyed song and prayer and meditation and worship more than he; but he never once forgot, in the fulness of his joy, that the naked had to be clothed, and the hungry to be fed. He did not offer unto the Lord his God that which cost him nothing. He not only poured out all his heart in devotion to his Saviour, but of his "substance" he willingly took for the Lord's work. We sometimes get prayer instead of labour, or labour instead of prayer; beneficence instead of devotion, or devotion instead of beneficence. Billy Bray had not so learned Christ. His religion was not one-sided, but fully developed in every direction. It was bright in its Godward aspects, but it also beamed on men with tenderness, and offered them its gifts of love and service. When he had exhausted his own little store in ministering unto the wants of the poor, he sought for them help from others. In one instance of this kind, a gentleman, to whom he applied, gave him a sovereign for some poor persons, and his lady also gave him some clothes for them. After he had had tea, he said he must pray before he left the house, for he felt it as much his duty to pray in a rich man's house as in a poor man's. The gentleman and lady, with some of their servants, knelt together at His footstool who is "King of kings, and Lord of Lords," while Billy poured out all his heart, for he had sweet access to the throne of grace. Some Quaker friends, whose kindness to Billy all through life was very marked, were also appealed to, and with the three pounds he collected he bought food and clothing for the family of a "quiet, thrifty, honest man,"—and what was a great recommendation to Billy, one who neither drank nor smoked,—paid their quarter's rent, filled the cottage with sunshine and gladness, and received himself the blessing of those that were ready to perish.

Visits to such devoted Christians as *Peggy Mitchell*, a poor woman who belonged for many years to the Hicks Mill Society, were their own exceeding great reward, and it was passing strange to Billy that the duty of visiting the sick should be so much neglected. But the unconverted he sought out as well, and his message of mercy in many a sick chamber God signally blessed. Sometimes young persons of good position accompanied him to the house of mourning, who were both greatly blessed, and made a blessing. These, notwithstanding earthly distinctions and differences, were his brethren and sisters in Christ Jesus, and therefore greatly beloved for His sake. As he had great tact and discretion, besides unfailing cheerfulness, his visits were by many eagerly sought and highly prized. To one who had been a great sufferer for many years, he said, "The pain of yesterday and last night you will never feel any more. You are as well off as the queen so far as *yesterday* is concerned. With the queen yesterday is gone, and so is it with you;" or as another sufferer said to him, she could praise God, "for every pain is a pain the less." Another person whom he visited the same day, an aged Christian eighty years old,—he tells us knew quite as much about the dear Lord as he could tell her. She loved the Lord so much that she did not know a name *good enough* by which to call Him. "Every word she spoke was sweet to my soul," Billy said. And why? he inquires. Because she was filled, as were Barnabas and Stephen, with the Holy Ghost. "*And Satan can do nothing by 'theys' who are filled with the Holy Ghost.*" Another dear Christian, of five and forty years standing, seen, too, the same day, was one after his own heart, because the Lord had converted her "*in and out*" in allusion to the excessive "outward adorning" of some, which Billy strongly condemned.

(Sometimes in his public addresses, in allusion to the artificial flowers with which so many "women professing godliness" adorn themselves, he would say, "I wouldn't mind your having a waggon-load of them on your heads, if that would do you any good; but you know it wouldn't, and all persons know *that flowers only grow in soft places.*" And many persons can testify that men who made themselves ridiculous by their conceited airs and fine dress did not escape his well-merited and striking rebuke. The nicely-feathered arrow from his well-strung bow often gone much below the surface. His spirit was always stirred within him when he saw men who spent more time in "oiling their cobs," or "twirling their whiskers," than in prayer or the reading of the Bible. Pity that so many should be found to labour in trying to "destroy the fence that separates the Church from the world," and to make by-standers believe that they are more concerned to exhibit the graces of their persons than they are to display the beauties of holiness, or the glories of their Divine Redeemer).

We should mention that Billy Bray had one eccentricity. His joy in the Lord was like the exuberance of spirits that you sometimes see in a child, causing him to jump and dance and skip, no matter where he might be or in what company. If religion pure and undefiled consists in *dignity*, as this word is commonly understood, if all the law and the prophets are summed up in this, Billy Bray had none of it. He was as happy as the day is long, and had the art of communicating his joyousness to others. It was joy in the Lord. Every week he fasted from Saturday evening till Sunday evening, yet was just as happy then as ever, and he was all day Sunday speaking for the Master. We have often heard people find fault with religious biographies for being gloomy and cheerless: but here is one that is any thing but that. But we are really surprised that a minister of religion, a chaplain to soldiers, should find no better way to show his zeal for the sacred trust committed to him, than by snatching this book from the hand of a prisoner, pronouncing it blasphemous and sending it to be burned. We have frequently of late been revolving in our minds the question, Are Government-paid chaplains needed in India? The conviction is fast forcing itself upon our minds that it would on the whole be better if they were out of the way. There is enough love and zeal in the Church of Christ at the present day, to secure that His Majesty's soldiers shall have the pure Gospel preached to them, without casting upon the State, so incongruous a burden.

FRIENDLY WORDS TO ROMANISTS.—IV.

We propose now to enquire what are the characteristics of the Church that is described in the New Testament, the Church which was founded by the apostles and their associates. Almost all the Apostolical epistles were addressed to bodies of Christians in different places in the Roman Empire; and the multiplicity of references in these epistles, to existing circumstances, enable us to obtain a very distinct view of the churches and to learn what the inspired servants of the Lord Jesus regarded as essential.

In Ephesians ii. 19-22 we have this account of the church:

"Now therefore you are no more strangers and foreigners; but you are fellow-citizens with the saints and the domestics of God. Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, being framed together, groweth up into a holy temple in the Lord: in whom you also are built together into a habitation of God the Spirit."

In 1 Cor. iii. 11 Paul says:

"Other foundation can no man lay but that which is laid, which is Jesus Christ."

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So Peter, (ii. 6) quoting Isaiah, calls Christ the chief corner-stone, upon whom the whole church is built. The Apostles, like all the rest of the redeemed, rest upon Christ and rely on him alone for salvation. The apostles and prophets, as inspired writers of the word, the former also as preachers, are honourably mentioned in this connection, inasmuch as it was through them that God planted his church, and laid down the rules for her guidance. In the Apocalypse, ch. xxi. there is a description of the New Jerusalem, the Lamb's wife; the city is seen descending in glory; and we are told: "the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb."

But the question arises, Did not our Lord assign to Peter some kind of priority? When Simon Peter was first to confess him as the Christ, the Son of the living God, Jesus said:

"Blessed art thou Simon Barjona; because flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say to thee, That thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi.

There is in the Douay edition the following note on this passage:

"As St. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him; viz. that he to whom he had already given the name of Peter, signifying a *rock*, St. John i. 42, should be a rock indeed of invincible strength, for the support of the building of the church; in which building he should be next to Christ himself, the chief foundation-stone, in quality of chief pastor, ruler and governor; and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven."

We have not the slightest disposition to abate one jot or tittle from any measure of honour which it pleased the Lord to assign to his servant Peter. Our object is simply to find out the meaning of the words addressed to him by Jesus. Let us accept the interpretation given in the above note. We are immediately confronted by this difficulty, that no where, in the Acts or in the Epistles covering a period of 35 or 40 years, do we find the slightest indication that Peter was regarded as chief pastor, ruler and governor, and as having all fulness of ecclesiastical power. During this period the church was planted and developed in almost all parts of the Roman Empire, and we actually see it planted and see it grow, so to speak; Peter was alive; there are occasional references to him; we have two letters from him; yet no where the slightest trace of any such superiority. If the meaning given in the note is the real meaning, the apostles must have known it and would have acted upon it. The facts all go to show that this cannot be the real meaning. Now we find that some of the expressions used by our Lord in addressing Peter, occur in his address to the whole body of the apostles. See Matt. xviii. 18. 'Whatsoever ye shall bind or loose on earth, shall be bound or loosed in heaven.' There remain then the expressions: On this rock I will build my church, and I give to thee the keys of the kingdom of heaven. Now we find that the church was built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. We hear Jesus saying unto his disciples:

"Be not ye called Rabbi. For one is your Master and all you are brethren. And call none your father upon earth; for one is your Father who is in heaven. Neither be ye called masters, for one is your master, Christ."

But there was a priority of time assigned to Peter. The outpouring of the Spirit of God on the day of Pentecost was the beginning of the new dispensation, called in many parts of Scripture the kingdom of heaven, the kingdom of God. Peter took the lead on that day; it is his discourse that is reported in the Acts, and which seems to have been blessed to 3,000 souls. Again, when a beginning of the work among the Gentiles was to be made, Peter was chosen for it; the awakened Cornelius was directed to send for him, and did so; Peter preached the Gospel to him and his company, and baptized them on profession of their faith. Faith in Christ, the Son of the living God, and the confession of this faith; thus came salvation to the 3,000 in Jerusalem, thus came it to Cornelius and his friends. Just as we saw Paul stating it in Rom. x. It was the Gospel, God's method of saving men, that sprang to view when Peter confessed the Messiah; our Lord drew the attention of all to it and uttered a prophecy regarding its communication by Peter to Jews and Gentiles. Upon this rock, Peter, then, the church of Christ was built in this sense, that this honoured servant of the Lord was used in the initiation of the work among the Jews and Gentiles. Here we find the priority, and afterwards we find no trace of it. Paul laboured more abundantly than the rest of the apostles, we are told (1 Cor. xv. 10) and on no occasion does he refer to Peter as "Chief Pastor and Ruler," nor is there any where in the Acts or Epistles any such reference. As for the idea that our Lord meant to commit to Peter exclusively the right to admit sinners to heaven, it is absurd and untenable, on the face of it. The only interpretation of our Lord's words consistent with the facts of the case, is that which we have given.

GLEANINGS IN EPHESIANS.

Able to do. iii. 20.

Here our attention is directed to Him who is able to do not merely these wonderful things expressed in the prayer just recorded, but exceeding abundantly above all that we ask or think. The apostle had prayed 'that ye may be able to comprehend,' and the ground of his confidence is that God is able. We are staggered at the suggestion that Christ should abide in our heart by faith, and that we should be filled with all the fulness of God, if we look at our ability or at our worth. But why should we look at that which has no existence? It is not a question of our ability or of our worth at all. It is just here that so many stumble when the wealth of God's promises is treated as practically obtainable; they have never yet got their eyes well open to their own privation of all merit and spiritual ability, and they say, this is *high*, we cannot attain to it. But we are suppliants, and the question is just this. Can God answer these petitions? Can he so work in these hearts of ours that these sublime effects will follow? Is it consistent with his perfections, with his method of government, with the claims of others, to do what Paul asks him to do in behalf of the Christians of Ephesus? Yes, he is able; he is able to give us the ability that we need to have, specially the ability to grasp the truth that his love is boundless, and that the Christian is God's temple to be filled with all the fulness of God. Oh let us have done with offering prayers that we do not expect to be answered. God is able and his ability includes his willingness; he is willing to do in behalf of his people all that he is able to do; whatever love will do God will do, if we trust Him. Not, He will be able, but He is able.

Exceeding abundantly. One ant tells another about a prodigiously high mountain that he has just visited; and it turns out that this was a mere hillock at the foot of one of the Alps.

Above all that we ask. It is evident then that nobody living at this day has any higher conception of the experience attainable by Christians, than Paul had. To be filled with all the fulness of God, leaves no place for the undestroyed works of the devil. We know of no higher Christian life than that which Paul portrays in this prayer, and which is so emphatically declared to be realizable.

REQUEST FOR PRAYER.

A clergyman desires earnest prayer for the people with whom he labours and for whom he is ordained, that a mighty out-pouring of the Spirit be given them.

—There is one noble means of avenging ourselves for unjust criticism; it is by doing still better, and silencing it solely by the increasing excellence of our works. This is the only true way of triumphing: but if instead of this, you undertake to dispute, to defend, or to criticise by way of reprisal, you involve yourself in endless troubles and disquietudes, disturb that tranquillity which is so necessary to the successful exercise of your pursuit, and waste in harassing contests that precious time which you should consecrate to your art. . . .

—When we are fullest of heavenly love we are best fitted to bear with human infirmity, to live above it and forget its burden.—HARE.

CORRESPONDENCE.

To the Editor of the Bombay Guardian

SIR,—In your last issue you ask two questions. Presuming that you ask them desiring information, and not merely as a convenient way of conveying a sneer, I beg to answer that:—

First, a crimson stole is moderate.

Secondly, you are not to understand that "James, son of Zebedee, wore a crimson stole," any more than a black coat and a white neckcloth, but that the Church of England having in her wisdom (which I for one fully appreciate) appointed days for the special commemoration of the Apostles, permits her ministers to show by their dress on those days that they are thus specially distinguished. Crimson is, I believe, symbolical of the blood which the martyred apostle shed for his Lord.

I am Sir,
Your obedient servant,
AN ENGLISH CHURCHMAN.

Epitome of News.

SATURDAY, JULY 31.

—Mr. Walton calls for subscriptions to build a suitable wall round the European Burial Ground in Sonapore.

—The clerical papers of France continue to speculate on the floods. The *Gazette de Nimes* has found another cause. It appears that the Municipal Council of Toulouse recently refused to erect a statue to "the glorious and miraculous shepherdess of Pibrac," and one of the councillors said, "We prefer a fountain." Whereupon the *Gazette de Nimes* now remarks, "God has fulfilled the wish of these honourable councillors and sent a fountain to the capital of Languedoc which they little expected."

—We are informed by the *Lucknow Times* that a number of drivers, guards, firemen, &c.. coming out of the refreshment rooms on to the platform of the railway station, Lucknow, some day last week, commenced quarrelling and fighting amongst themselves at a desperate rate everybody seemed to be striking out at some; body else, and arming himself with whatever he could find on the spot in shape of a "weapon." Presently, they were joined by number of women, who took as active a part in the "general engagement" as did some of their husbands, and the whole affair soon assumed the appearance of a Donnybrook on a small scale. Had it ended here, perhaps; there would be not much to say about it; but, unfortunately, one of the combatants—a European driver—received a deadly blow on the head from what, in railway parlance, is called a "Tommy-bar," which fractured his skull; he never spoke afterwards. He was carried to and remained insensible in the Bulrampore Hospital up to Friday when he died in the afternoon. We have not heard whether any inquest was held on the body. He has left a wife and four children. The man who inflicted the fatal blow has not yet been discovered though the police have ever since been diligent in their enquiry.

—*Times of India:* "We learn that the friends of the Right Rev. Dr. H. Jenner are exerting themselves to get him appointed as Bishop of Bombay, in the event of a vacancy. Dr. Jenner was, some years ago, consecrated as Bishop of Dunedin, but, on arriving in the diocese, was disowned by the churches over whom he was expected to rule, and had to return to England, where he has since enjoyed the empty title of bishop. The opposition raised against him was founded, we believe, on his connection with the English Church Union, and the part he had taken in extremely ritualistic services in England. Dr. Jenner is also a leading member of the "Confraternity of the Blessed Sacrament." We cannot think that the clergy and laity of this diocese will acquiesce quietly in the arrangement."

Happy Dunedin! where the churches can disown and send back a bishop not acceptable.

—Same: "Yesterday afternoon the engines of the Colaba Spinning and Weaving Company were started in the presence of the directors and a large gathering of European and native gentlemen. These mills are the first of the new series of Bombay mills which have been finished. The building in which the machinery is placed was originally built as a bonded warehouse at the cost of eleven lakhs, and was known as Brice's warehouse. It was afterwards sold for a lakh and twenty thousand rupees; but the purchaser after paying ground rent for some five years was glad to sell it for one rupee to Mr. Nursey Kessowjee in order to get rid of a burden which he could no longer endure. In size and solidity the

structure leaves nothing to be desired, and in some respects it is admirably adapted for the purposes to which it is now to be put."

—The Nagpore Medical School has during the seven years of its existence added some sixty hospital assistants to the subordinate medical service.

—Thomas Casey, ticket collector E. I. R. shot himself. He had been drinking brandy.

Monday, August 2.

—The *Bombay Gazette* on *Vanity Fair*: "The whole paper is an insult to the Society whom it is supposed to represent, and it argues badly for the state of London Society if it patronises and enjoys such a perpetual libel upon its fair fame. If Ruffler or his friend Rattler is received in Society, Society does not do its duty to itself if it does not disclaim acquaintance with either one or the other, or turn *Vanity Fair* out of its drawing-rooms. Surely Society cannot feel flattered at having its wives and daughters represented as emulating the *habitués* of Cremorne, or its husbands and sons spoken of as though they were cynical, unhealthy-minded men, who act upon the principle that a woman is generally "no better than she should be."

—Same; Calcutta: A large and influential meeting was held this afternoon to consider the arrangements to be made on the occasion of the approaching visit of H. R. H. the Prince of Wales.

The Hon'ble Sir Richard Temple presided, and he stated that it was proposed to illuminate the principal streets for about five miles, with displays of fireworks on the *maidan* and the three principal squares.

—*Times of India*: "How to make the natives of this country like us: how to fill them with a sense of our good-feeling towards them: how to bring justice—good English justice, that is no respecter of persons—within the reach and grasp of the poorest ryot that patiently plods after his sleepy cattle: these are the aims that are supposed to occupy the minds of those who rule in the land. This being the case, the following announcement is rather puzzling:—'The Political Agent of Kattywar directs that from the 1st September next all appeals to be presented to him should be written in English."

Tuesday August 3.

—*Times of India*: "Great excitement was caused at the Old Imambarra on Sunday afternoon last; a vast crowd had assembled in that quarter, in consequence of its having been given out that a wrestling match was to take place between a Punjabee female and any Bombay professional who felt disposed to accept her challenge. It may be stated that the match had been previously announced in a vernacular paper, the *Kossid Mumbai*, and this partly accounts for the pertinacity with which spectators continued pouring into the Imambarra in spite of the utmost efforts of the owners of the premises to keep them out of the enclosure."

The announcement was a hoax and the people would not disperse till nightfall. As one effect, we may mention that the American Mission Chapel was crowded, at the service held there.

—*Lucknow Witness*: "We are very glad to hear that the good work commenced in Calcutta during the week of united services still goes forward. During last week the Free Church and Methodist congregations united in holding evening meetings, and the results were even more encouraging than during the large meetings of the preceding week. The last meeting was held in the Methodist Chapel, Dhurramtolla, on Saturday evening, and was an occasion of unusual interest. No less than eighteen persons rose to ask the prayers of the congregation, and many others appeared deeply impressed. Special services were also held during the week in the Wesleyan Chapel, but we have not heard with what result. Similar meetings are in progress during the present week in the Circular Road Baptist Chapel, and we believe other Churches intend to follow in like manner from week to week for some time to come. Truly a wonderful change for the better has come over the Calcutta Churches."

—A home paper says: About twelve months ago a correspondent drew attention to some remarkable phenomena observable at Stone-henge, in connection with the sun's rising on midsummer's morning, and suggested that the inference therefrom was that these megalithic circles, certainly this one in particular, had been erected for the purposes of Baal worship. Last week a party of civil engineers proceeded to the spot, and were engaged for four or five days in taking most elaborate measurements of the structures, as well as making astronomical calculations. The results leave not the least doubt about the solar references of the structure, and further, that it was undoubtedly erected as a temple of the sun thereby verifying the inference to that effect which appeared at the time referred to. By an arrangement of the stones, the time of rising and setting of the sun at the winter and summer solstices can be ascertained, and the large columnar stone or gnomon which stands isolated some distance beyond the main avenue, marks the time of noon by the fact of its reflecting no shadow then. This was tested by one of the party, who altered his watchtime by it, and checking it by Greenwich time on returning to Salisbury, found it to correspond exactly. The position of this gnomon, some sixteen feet high, indicates in more ways than one that it was intended to serve astronomical purposes.

Wednesday, August 4.

—*Times of India*: "Bombay has made up its mind to give the Prince of Wales a reception worthy of itself and of its illustrious visitor. The meeting in the Town Hall yesterday afternoon to organise ways and means was highly successful. All sections of the community were adequately represented, and the greatest unanimity prevailed."

—"A letter received from Gwalior states that on the 29th ultimo H. H. Scindiah left the seat of Government, attended by about 200 followers, with intent to proceed via Agra to Jeypore, where great preparations were making for his reception. The line between Jeypore and Ajmere, lately completed, will, it is believed, be opened under His Highness's auspices, on arrival at the Rajpoot capital."

—A native was killed on Sunday evening last near the Musjid Bridge by the up passenger train running over him,

—A correspondent, writing from Gundavee, says:—"A snake about ten feet in length, and more than a foot in circumference at the middle, was discovered a few days ago in a field about the confines, of Gundavee. It had swallowed a young fox whole, and was scarcely able to move. The Hindoos would not allow it to be destroyed, and so it escaped."

—Seven men clinging to the bottom of a capsized boat in the harbour, were safely taken off by two police-officers, Ingram and McDermott, yesterday.

—A part of Allahabad has been flooded, with much damage to property, but no loss of life.

—*Times of India*: "We regret to hear of the death yesterday of Mr. C. W. Hawkins, Locomotive Superintendent G. I. P. Railway, at his residence, Cumballa Hill. Mr. Hawkins had been ill for about a week, but apparently seemed better yesterday morning, and a friend, who went into his room at about 8 o'clock to enquire after his health, was informed that he was sleeping. After the lapse of a few minutes, finding Mr. Hawkins quite still, he touched him, and found him to be dead. Upon a *post mortem* examination it was found that the deceased gentleman died from disease of the heart."

—In Chittoor, on the 27th July, Fakeer Khan a lascar employed by the D. P. W. Range Officer, murdered his wife, while she was lying asleep, by hacking her with a sword. He then wounded his little son despearately, and rushed out into the street with the bloody sword in his hand, and ran *a muck*, cutting and hacking everybody he met. Five people, were thus wounded by him, of whom one has since died. At last he fell upon a police constable who, in warding off a blow, managed to break the sword with his baton, and then fled, whereupon the lascar attacked another constable with the broken half of the sword. This constable, however, fought well, and managed to knock his assailant down, threw himself on him, and shouted for assistance, and other people running up, the miscreant was pinioned and taken to the station. He is now under trial. Unfounded jealousy, it is said, was the cause of his killing his wife.

—*Advance*: "It may be remembered that Dr. Koch thought he had discovered in connection with the bones of a mastodon in Missouri remains of Indian art, proving the contemporaneity of man with that gigantic animal. Professor Dana has carefully examined the evidence in an interesting article in the American *Journal of Science*, and concludes that there is sufficient reason for regarding Dr. Koch's evidence of the contemporaneity of man and the mastodon *very doubtful*; but he adds that the contemporaneity claimed will probably be shown to be true for North America by future discoveries, if not already so established; for man existed in Europe long before the extinction of the American Mastodon."

"The boat-house of Yale College, dedicated June 8, cost $ 16,500 and is doubtless the finest structure of the kind in the country. The expense has been met mainly by wealthy friends. President Porter made an extremely neat and appropriate address at the dedication, of which we give a few points:

I have little faith in enforced attendance on physical exercises. To make a success the student's heart must be engaged in it. Being voluntary, the boating interest of Yale is just what the students make it. There should be no drinking, no rioting, no gambling connected with the boat races. Now, one or two lessons: First, intellectual discernment, the self-control which intelligence, patience, and perseverance give, make muscle worth for more than it can be without. Second, no man ought to be in a boat's crew who does not subordinate himself to the commands of his officer. This is a valuable lesson. In the boat it is no degradation to obey.

I have in mind a young man whose name is on one of those flags on the wall, who carried into active life the principles of discipline he learned in that crew, and by means of them faced four or five hundred men stronger than himself. The time often comes when it is the duty of a man to take his life in his hand and face danger. How to do it and keep his nerve is one of the lessons of boating. Concentration is a lesson of boating. A man can not pull well who cannot give his whole mind and strength to the work. All will agree with me that there should be no betting nor rioting at the regatta. Let the public spirit of our community be that, though we lose everything for ten years, we may leave the field and say we have not lost our honour. In success the same. Let us do our best to maintain a reputation for manly forbearance. It is excellent to have a giant's strength but it is tyrannous to use it as a giant. Let us never forget to use the strength we have in honour and uprightness.

—Same: "Dr. H. M. Scudder, in his address before the Alumni of Union Theological Seminary, New York, on "American Transcendentalism," took Ralph Waldo Emerson as an exponent. By quotations from Mr. Emerson he undertook to show that the Hindoo and the Emersonian theology are alike in the following particulars: (1) They both deny that there is an individual soul. (2) They disavow the existence of matter. (3) They reject an outward revelation. (4) They repudiate the notion of sin. (5) They scorn the idea of man's looking away from himself to a Redeemer."

—"Matthew Arnold, in the May number of the *Contemporary Review*, is extraordinarily bright, even for him, in his witty characterization of the elaborate nonesense of German Biblical critics of the Tubingen school, as Baur, Strauss, and the rest, who evolve a theory, and then find, or fancy they find, it in the very warp and woof of the Scripture record. The witty achievement of this literature-worshipping critic would have been complete had he only possessed the candour to put under the same category the distinctive idea elaborated in his own "Literature and Dogma."

Thursday,, August 5.

—The *Overland Mail*, July 16: A telegram announcing Lord Northbrook's confident expectation of an arrangement with Burmah has removed somewhat the impression that war would be a necessity.

A series of victories over the Carlists is again reported from the army of Madrid.

Dorregarray, the Carlist general, is being pursued and is expected to take refuge in French territory.

The Mansion House relief fund for the French inundated districts amounts to 15,000*l*.

The election for the Nievre of the Bonapartist deputy, M. de Bourgoing, has been annulled by 330 votes to 310.

Great excitement has been created in the French Assembly by M. Rouher's defence of the position of the Banapartists.

Progress has been made with the judicature Bill and the Employers and Workmen Bill.

Messrs. Moody and Sankey have brought their four months' mission to London to a close amid general testimony to the magnitude and importance of their work.

At Wimbledon the Volunteer camp is much inconvenienced by the weather.

Inundations in Wales and the West of England have caused the loss of upwards of twenty lives and the destruction of much property.

Amongst the deaths recorded this week are:—Col. F. Campbell, late Scots Fusilier Guards; Commander C. Jefferis; Mr. W. A. Pelly. late Bombay Customs Dept.; and Mr. T. Taplin, M. R. C. S., late H. E. I. C. S.

Awards fixing the compensation payable to Lord Zetland for the loss of Church patronage in seventeen charges in the county of Orkney have been pronounced by Sheriff Robertson. The total amount is 2,590*l*.

There has been great excitement in Spalding in consequence of a little girl named Chandler, thirteen years of age, having been sentenced to fourteen days imprisonment and four years in a reformatory for having plucked a geranium from a garden attached

to the almshouses, whither she had gone to see her aunt.

The Cunard steamer Scythia, which arrived in Queenstown on July 10, was struck by a whale when about three miles from Roche's Point, and one blade of her propeller was broken off. Several of the passengers distinctly saw a gash twelve feet long in the body of the animal.

—Messrs. Im Thurm and Co's creditors have accepted 5 shillings in the pound.

—The conservative branch of the Brahma-Samaj generally called the Adi Brahma-Samaj, which retained its belief in the revealed character of the Veda, while Keshub Chunder Sen and his followers founded the new Brahma-Samaj on the principle that no book whatever can claim divine authority, has sent a letter of thanks to Professor Max Muller for the publication of the Rig-Veda and its ancient commentary. "The committee," they say, "beg to offer you their hearty congratulations on the completion of the gigantic task which has occupied you for the last quarter of a century. By publishing the Rig-Veda at a time when Vedic learning had by some sad fatality become almost extinct in the land of its birth, you have conferred a boon upon us Hindus for which we cannot be too grateful." It is strange, remarks the *Pall Mall Budget*, that the publication of the Rig-Veda should be welcomed by both the conservative and progressive branches of the Brahma-Samaj—Keshub Chunder Sen appealing to the Vedic writings as now published for the first time, and rendered accessible to the Hindus themselves, as the best evidence in support of his rejecting their divine authority, while the members of the original Brahma-Samaj greet them as sacred heirlooms, containing the records of the primitive religion of the Brahmans, and enabling them to recover and re-establish the purer and more ancient faith of India, as opposed to the coarse idolatry of the Puranas and Tantras now practised by the great mass of the people.

—*Times of India*, Simla: "About 50 summonses have been issued against employès in the Government Press, and in consequence an inquiry is now being held by the Deputy Commissioner regarding an attempt made a few days ago to send by post to the *Englishman* in Calcutta some private Foreign Office correspondence."

—The Ganges has fallen 10 feet at Allahabad.

—The *Pioneer* publishes the following particulars of the Prince's visit:—"He will remain in Bombay ten clear days, arriving on the 8th of November, and leaving Bombay by sea, for Beypore, on the 19th. His Royal Highness will visit Coimbatore, Seringapatam, and the Neilgherries, reaching Bangalore on December 2nd, and Madras on the 6th. Madras, it would appear, will only be honoured by his presence for two days, as his Royal Highness will leave the capital for Tuticorin on the 8th, and on the 10th re-embark thence to Colombo, which he should make the following day. The date originally fixed for the arrival in Calcutta, the 23rd, we believe still holds good.

—*Deccan Herald*, London: "No deputation of such influence and weight of character has waited upon Government, as that which waited on the Home Secretary last week to urge upon him the necessity of the Government's carrying out the views of the Select Committee appointed in 1872 to consider the best means for managing and controlling habitual drunkards. The names of Lord Napier of Ettrick, Sir William Gull, Sir Henry Thompson, Dr. R. Quain and several other surgeons of great eminence were attached to the petition which they presented—men who certainly have not a particle of fanaticism about them. Habitual drunkenness has become a "crying evil, so prevalent in this country as to call loudly for redress; and habitual drunkards bring ruin and destruction not only upon themselves, but on many connected with them by social and domestic ties." Something must be done; for that house is not more surely desolated and cheerless which is inhabited by a lunatic, than is this one which is inhabited by a dipsomania. Indeed this one is much more desolate than the other, for there is something exceedingly loathsome and disgusting about the accompaniments of drunkenness which one is not compelled to witness in the abode of a lunatic.' The arguments used against restraining the drunkard might be as easily used against restraining the lunatic is often discharged cured and relapses into in sanity again. No one knows the misery of some "glided homes" in London because of the presence of a habitual drunkard in them.

—The *Bengal Christian Herald* thinks the *Indian Mirror* in feeling its way back to the doctrine of a Mediator, and quotes the following recent utterance in proof: "It cannot be denied that in every religion the idea of receiving God's truth through certain channels and means is present. This, as well as the necessities of our own lives, leads us to conclude that there is in man's nature a craving for the discovery of the medium through which divine teachings must be accepted. Not that we cannot receive divine teachings direct from our Father in our hearts when these are truly simple and prayerful. But in cases of doubt and difficulty when we are ourselves incapable of answering our own questions we do require some accredited individual who will help us, when we cannot help ourselves. A help of this kind is recognized in every field of human speculation and pursuit, and why it is to be discarded in religion alone, the most arduous of pursuits, we cannot find out. Because in certain cases it has been productive of mischief, it is no more reasonable to do away with an appointed means of spiritual good, than it is to do away with healthful food, because excess, or intemperance has done harm to some ravenous men. The plain fact is that we do want help, great help, such as no books, or friends, or sermons, or reflections can give when we are in the midst of trials peculiar to our condition, training, and time of life. This help should come from Him who holds us up "when all helpers fail."

Friday, August 6.

—From a letter in to-day's *Bombay Gazette* it appears that what was published about an outrage in a female passenger in the train from Poona had no foundation.

—A letter from Nagpore in the same, says: "A Hindoo holding the high position of an honorary magistrate, and having had the title of Rao Bahadoor conferred on him by Government, was baptised by the missionaries of the Free Church of Scotland. He was by birth a Brahmin but had been excommunicated some 35 years ago for reason into which it is needless to enter. Notwithstanding many strenuous efforts on the part of his friends, he was unable to effect a reconciliation with his co-religionists; or rather the terms on which a section of the Brahmin community agreed to take him back to caste would have entailed so great an expense, that he preferred to remain alienated from his brethren. He lived a most solitary life visiting none, and being visited by none; in fact, of late his disposition had become so soured that any advances made by a few desirous of being on friendly terms with him were invariably repulsed. For all that he never showed any inclination to renounce Hindooism, having to the very last fed Brahmins during his illness and having a fortnight before he became a convert given a village in support of a temple here."

The correspondent says this person went first to the chaplain, and was refused baptism because his motives did not seem to indicate a true conviction. We trust it will appear that during the two days he was with the Missionaries he really gave his heart to the Lord.

—The *Avoca* with English Mails left Aden for Bombay yesterday at noon.

—A Tragical story, which comes from Dig, in Bhurtpur, is told by the *Englishman*, of an infuriated elephant belonging to the Maharaja, which, having broken loose from its keepers, killed four persons, and wounded several others, besides destroying a number of houses, and up-rooting fifty or sixty trees. A whole battalion of sepoys had at last to be called out to capture the animal, which they did after severely wounding it.

—The Str. *Coromandel* which left Bombay for Liverpool June 30th, had not reached Aden July 27th.

—Fall of rain at Byculla 44 inches; in the Fort, 35.

—*Times of India*; Baroda: Huriba Dada is released and has returned to his House in the city of Baroda on payment of a fine of one lakh and-a-half of rupees. Nana Khanvelkur will likewise obtain liberty as soon as the three-and-a-half lakhs which have been fixed as his ransom money are paid, which will be in a few days. The reports that the money is already paid are not true. Bulwantrao Rahoolkur, Tatia Tonepay, and others, have obtained their discharge from custody, and are banished from Baroda.

—The Rev. Mr. Sherring in his History of Protestant Missions in India: "A few of the public journals of India, notably the *Friend of India*, started by Mr. John Marshman, and edited for many years by him, and latterly by Dr. George Smith, are in favour of missions. Speaking generally, however, the Indian press is unfriendly to them, and manifests little or no concern in their prosperity. Though compelled occasionally to pay tribute to their usefulness in promoting the enlightenment of the people, yet it does so with ill-concealed unwillingness. It is fault-findidg and cynical, and is never wearied at reciting the threadbare tale of the failure of missions. Some influential journals have taken in hand to praise various forms of Hindooism, especially caste, and to disparage Christianity. Some adopt by turns a spirit of Deism, Positivism, and Eclecticism. Others express a languid faith in Christian truth, and are quite content to leave the world in error. And others still, while ready to ignore religion in all its phases, exhibit a prurient love for indelicate writing, which in England would be a scandal to a paper of any sort of respectability. One reason of the opposition to missions on the part of some of these journals is, that their editors are amateur writers drawn from England; and being young, inexperienced, and without settled principles or convictions on any subject, but possessed of an aptitude for penning short, spirited, mirthprovoking articles, fall readily into the snare of writing merely for amusement and stage effect."

—Deaths last week, 408. There were 50 deaths by Cholera.

—Two Europeans, named George Barrett and Alfred Macbeth, were drowned in a tank in Paddopukur, Calcutta. They went there to swim; one got cramps, the other went to help him but was dragged down by him.

Miscellany.

—Marion Harland in the *Advance*:

"I have a lovely child waiting for me on the "thither shore," whose many playful and earnest sayings are still quoted by us in our family talks, quite as often with smiles as with tears. Hers was a sunny life. We knew that should the Father prolong her existence into womanhood, the power of *making* her happiness would be no longer ours. But while our children *were* children, to us belonged the precious prerogative of flooding their hearts with delight, making of home a haven of joy and peace they would never forget, whatever the coming years might bring. Our darling, then, was a happy, healthy child, and symmetrical in mind as body—learning readily, and usually with ease, the simple lessons suited to her years. Yet at nine years of age she said to me one night before going to bed:

"Mamma, when I remember as I lay my head on the pillow every night, that I have to say the 9 columns of the multiplication table to-morrow, I almost wish I could die in my sleep, and the morning never come."

With my heart aching in the great pity I could so ill express to one so young, I took her in my arms and told her of the need she would have, in after life, of the knowledge gained so hardly; how, setting aside the actual utility of the multiplication table, she would be better, wiser, stronger, always for the discipline of the study.

She lived to laugh at the recollection of the fearful bugbear. Do I recall the incident with the least shade of remorse that I did not yield to my compassion and her pleading eyes, and remit, for good and all, the dreaded exercise? On the contrary, I am thankful that strength was given me to teach her how to battle and to conquer. And—I say it in no irreverent spirit of speculation—I have faith to believe that in the richer, deeper life beyond, she still, in some way or sense, reaps the good of that which she won by resolute labour, and by the victory over her faint-heartedness."

—The question is asked "What will you recommend as the best mode of leading relations to Christ who at present are unconverted?" The best way is to get this fulness of salvation oneself. We preach to people outside with *our words*, but to people who live in the house by *our lives*. One of the sweetest things in connection with the possession of full peace in the soul is that children, servants, clerks, and those with whom we have to do in business are brought to God. It is a great thing to have a salvation that enables us to speak to the servant that waits at table, and to those with whom we have to do. God has given me all my children in distinct conversion, and I am accustomed to speak to clerks and servants and workpeople, and all those with whom I come into daily contact, about their souls. On one occasion I spoke very sharply to a man who had offended me. Feeling it was wrong, I frankly told the man I was very sorry, and begged his pardon. A few days after, that man came saying that he had found the Lord. We gave thanks together.—*P. Smith.*

—Laura Bridgman, who is blind and deaf and dumb, but who yet reads and talks by the manual alphabet, has been described by many visitors to the United States Boston Institution. A recent visitor says of her:—

"I entered the parlour, where a member of the family with whom she lives was playing on the piano. Laura is a very slight, erect, quiet, self-possessed looking girl, who *seemed* to be listening to the music, while her hands were busy over some crocheting or similar work. The expression of her face was bright and interested; and one watching her satisfied look would have been slow to believe that she did not hear. The green shade over her eyes indicated that she was one of the blind. She is a neatly-attired, genteel, lady-like person, looking about thirty-five, though her age is not far from forty-four, with soft, brown hair, smooth and fine, a well-shaped head, fair complexion, and handsome features. She sat down face to face with the lady who has charge of her, and commenced an animated

conversation, by the manual alphabet, easily understood by one who has practiced it; but the sleight-of-hand by which the fingers of the friendly hostess, manipulating on Laura's slender wrists, communicated with that living consciousness shut in there without one perfect sense except of taste and touch was something mysterious, inscrutable to my duller sense. She daily teaches some of the blind girls to sew in the school near by. She is a good seamstress, does fancy work, and can work a sewing-machine, and easily threads a needle.

"She caught hold of my hand and led me up two flights of stairs to her room to show me her things; but the first movement was to take me to the window, where she patted on the glass to signify What a pleasant prospect there was from it. And there she, who had never seen or heard, waited by my side in great content while I looked and listened. The sky was blue, with white clouds floating over it and birds were singing; it was a perfect April day, but she could get no consciousness of it except in the softness of the air. Yet her face was radiant, and she stood there as if she both saw and heard. I wish I could bring before

ALL THOSE WHO ARE DISCONTENTED

with their lot, repining because God has withheld something from them or taken something away, the cheerful face of this girl who has so little but who accepts it as if she had all; who has never seen a human countenance or heard a human voice, who, in the infinite glory and beauty of this outward world has no part, shut in by herself in that silent, dark, unchanging, awful loneliness.

"The next act was to show me all the pretty things and conveniences she had in her room, opening every box and drawer and displaying the contents; her jet chain she laid against her neck, her bows and collars and embroidered handkerchiefs were taken up one by one, then deftly replaced in their proper receptacles; her writing materials, sewing implements, little statuettes, trinkets, large Bible —I had to see them all, and then her wardrobe, and then it was with the greatest delight she ran her fingers over the "shirrs" of the flounce of her best winter dress and the cuirass basque, as if to say that her things were in the latest fashion. Finally she took out a sheet of paper, pressed it down on her French writiting-board, examined the point of her pencil, and wrote her autograph, 'God is love and truth. L. N. Bridgman."

—*Christian*, July 8; Mildmay Park Conference:

Mr. George Holland, of the George-yard Mission, Whitechapel, gave a short account of the blessed effects of the Bible Flower Mission upon the wretched inhabitants of his own neighbourhood, and mentioned an incident which brought tears to every eye. A poor girl, having received a bouquet, was so much impressed by it and the text, that she came to the Mission Room asking for prayer that a new heart might be given her, and soon after she could not be found in the low den in one of London's vilest streets. The neighbours said she never rested after seeing those flowers; they reminded her so much of the country home she had left, with the sweet honeysuckle twining round the cottage door, that she could no longer stay in the abode of wickedness, and returned to her own family. Mr. Holland said he had himself given some 5,000 texts and flowers away, and urged all to join in the blessed privilege of thus sowing the living seed.

Colonel Field gave his testimony of twenty-five years knowledge of the Army Scripture Readers, and detailed hospital work, and asked how could the members of the Church of Christ be satisfied with seventy Readers? Would they not come to the help, then, of true men, who, with the love of Christ in their heart and the Word of God in their hand, were spreading the Gospel of Christ amongst our troops? The chaplains cannot reach the men as the readers do. He earnestly commended this cause to the Church—70,000 British soldiers in India, and only eight readers of the pure Word of God for so many!

Noon Meeting, Victoria Theatre: Mr. Paton related an incident for the encouragement of any seeking souls who might be present. A lady of considerable intelligence came to the Opera House to scoff at the whole movement. After getting to the meeting she spoke against it to those around her. She could not see the speaker where she sat at first, but some kind friend gave her a better seat. Mr. Moody had not spoken very long till she began to be interested in what was said. She left that meeting ceasing to be a scoffer, but nothing more. Mr. Moody's subject was "immediate conversion," and that was the particular phase of this movement to which she objected. Ten days ago she went to the meeting at Camberwell, and, strangely enough, Mr. Moody spoke on the same subject. The lady thought that surely God must have a controversy with her, and somehow she found her way to the inquiry room, where she was spoken to by a young Scotchman, and she seemed greatly impressed by his earnestness. She attempted to go to the meeting in the evening for men, but failed to gain admission. Some Christian worker spoke to her outside. Presently a third person came up to whom this worker also spoke, and during this conversation the lady, as it were in an instant, saw the truth, and was brought to Christ in the very way to which she had formerly objected so much. She and her husband were both pronounced Unitarians before, and she is now seeking to lead him to the Saviour she has found.

One evening last week, at the commencement of the service, a man rose up and said, "For five years there has not been a day but I had been drunk till a week ago, when I heard you (pointing to Major Cole) speak on the words, 'God so loved the world, &c.' That *whosoever* rang down in my soul, and I got no rest when I went home until I asked God for Christ's sake to save me. I want to say that I have not touched the drink since. I am a saved man, and God has kept me till now." The effect of these sentences was such that Major Cole deemed it best, instead of giving an address, to throw the meeting open for testimony, and the whole service was occupied by the young converts telling out what God had done for them.

Last Sunday afternoon the Major had a social gathering of about fifty of his young helpers, after which they sallied forth into the alleys and courts of the neighbourhood, which is almost the lowest of the low, and sang the people into the evening meeting. The result was a crowded house and glorious ingathering.

Mr. Henry Moorhouse was present and spoke one evening recently, and he bears testimony to the wonderful work of God going on in connexion with the theatre services. Thus is Major Cole, with his little band of earnest helpers, encouraged to go on in his good work.

The Central Work in Manchester has been diligently kept up by ten young men, seven of them converts at Mr. Moody's meetings, who gathered around Dr. Ziemann, the representative of the Evangelical Committee. No association, no committee, has been formed, no rules have been fixed: night after night this little band gathered together for prayer and then going out, two by two into the streets, gathered together their congregation—having an eye especially for young men. Thus, without interruption, during seven months the meetings have been carried on night after night, with an average attendance of eighty to a hundred men. God only knows the result, but we can state that not a night has passed without inquirers remaining. Souls have been saved, and many prodigals have returned.

Dr. Ziemann has been so much encouraged that in faith he took the Grand Circus, holding 1200 people, and much used by infidels for their lectures. For the last week the name of Jesus Christ has been preached there, and the Lord has owned those efforts apove all expectation. On the first evening, when Dr. Ziemann commenced the meeting by saying that he could not open his lips in this circus without praising God for the great privilege, the whole assemblage arose and sang with great enthusiasm the Doxology! Beginning with praise, they ended with praise. Over twenty inquirers remained. It was a soul-refreshing time.

Selections.

THE BRIGHTON CONVENTION.

(From the Christian.)

The first thing that strikes one in connection with the meetings of this Convention at Brighton, is the special and distinctive character of the movement. It is an assembly—a general assembly—of true believers. The conversation on all sides on the way to or from the Pavilion; the deeply-marked solemnity of the thousands in the larger gatherings; and the marked effects of the various truths as they are spoken, seen on the faces of all, either in calm joy or eager trembling anxiety, all clearly indicate that we are in the midst of a great concourse of the children of God, in the various stages of their life of faith.

Another thing, manifest enough, is, that a very great and widespread interest in the knowledge of the truth of God has at last been awakened. The hearts of these men and women are hungry. I believe that this is true of the whole Church at present; but this great gathering has brought the fact more fully to light. Perhaps nothing has gone further to prove this than the presence of continental pastors.

When hundreds of ministers from all parts of the Continent, many of them Christian teachers of note, have come over to tell us that, within the past few months, they have entered into fuller knowledge of God's truth; and that with this fuller knowledge there has come to them such an increase of the power of God as has given them victory to a greater extent over besetting sins, as well as far greater success in their ministry than in any past period of their Christian life: we have a fact which ought to command the attention of the Church of Christ.

But when, added to this, we hear similar statements made, not excitedly, but calmly yet firmly by well-known and well-tried Christian men from all parts of our own country, we are brought face to face with the great fact that this also is one part of the great work of the Holy Ghost; one part of that vast spiritual movement now shaking all Christendom. Those who look well and candidly into this matter shall find that our Lord is thus not only bringing thousands upon thousands of unsaved ones into life eternal, but that He is likewise leading all true believers into higher ranges of faith in the love of God as revealed in Himself.

Perhaps the most extraordinary of all the meetings are those held for conversational inquiry into this fuller knowledge. It is impossible to have been at many of these without observing many facts of interest; the chief of which, I dare say, is this, that while numbers profess to have been brought recently to clearer knowledge, and firmer trust, and more abiding joy in Christ, with correspondingly greater spiritual power, the very large majority are there with a deep and daily increasing sense of want in this direction, and of hunger for it. This is an important fact, because it is in itself a confession of dissatisfaction with present attainment of the Church and of belief in the possibility of progress. God has brought to this point; and He will bring the whole Church over Jordan into the land of promise, where alone we dwell on the true vantage ground for fight against the enemies of the Lord. It is a blessed feature of these inquiry-meetings, that the greater number of those present are men, and that there has been exceedingly little of the captious or even of the controversial spirit manifested, and certainly no bitterness. Many are distinctly enough stating difficulties, and complaining decidedly but very meekly and in love, that there has been much confusion of thought and seeming contradiction oftentimes in the way in which truth is being put; and in this they are right; only this is just what ought to be expected.

BY THE AUTHOR OF "CHRONICLES OF THE SCHONBERG COTTA FAMILY."

It is no new thing; yet now it seems to me as if I had only half believed it.

I never believed in any Saviour but a Saviour from sin; I never dreamed of any salvation but a salvation from sin. Yet now everything, every word of the Bible, every relation of human life, everything in nature, glows, becomes translucent, with new glory and significance.

I should not use the phrase, "higher life." It seems to me *the life*, the normal, natural Christian life, which we *all* ought to be living, not merely a few of us—which we ought to be living *always*, and not merely now and then—the life which, thank God, some amongst us do live always.

To walk in the light is surely the simple, natural order, it would seem almost the inevitable order, of true Christian life.

Our Sun is not a revolving light, alternately bright and dark. Why should our path be through alternate streaks of light and shadow?

It is simply, I think, the translation of the past and the future into the present; in other words, of *then* and *by and by* into *now*—of time, with its alternations and its decadences, into the eternal, with its ever-living youth.

The tenses of Christian life are not mere narrative tenses; they are perfect and present.

"*Thou hast redeemed us to God by thy blood, and hast made us kings and priests.*" That is, we are redeemed, and do belong to God now; we are not our own, but his; dominion over sin is not a vague promise in the future, but a possibility and possession now in and through Him who lives in those who trust Him. The consecrated, sacrificial, sacerdotal life is not for a future age, or a limited number, but for the whole Church every moment, now and for ever.

It is simply the translation of possibilities into acts. As Coleridge said, "To restore a common-place truth to its first uncommon lustre, you need only *translate it into action.*'

That is, when the Master says, "*Abide in Me,*" we are not vaguely to reply, "Enable me to abide in Thee;" but "I *do abide in Thee*; not only "I *will*," far less "I *fear I shall not*," but "Now, at this moment, *I do.*"

And the Master's response is, "He that abideth in Me, and I in Him, the same bringeth forth much fruit."

The beneficences and endurances, the sacrifices of the believing, obedient life are not constructed painfully as works, but spring forth naturally as fruits.

As Alexander Knox said, "From the sentence in the Litany, 'That we may diligently live after thy commandments,' which is much, we should go on to the following petition, for 'increase of grace to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.'" It is not "Without Me ye can do but little," but "Without Me ye can do *nothing.*"

It is not "That ye may have a little broken, interrupted joy," but "That *My joy* may abide in you, and that your joy may be full."

And then if we continue—as we continue—beholding Jesus, the Spirit who manifests Him will revee depth after depth in Him; the Babe in the manger the Child "subject to his parents," "coming not to be ministered unto, but to minister," "obedient unto death, even the death of the cross."

This is the Christ who lives in Christians. *This* is the life which, through his disciples, He would manifest to the world, "that the world may believe."

Holy, Immaculate, patient Lamb of God, to each one of us, can it indeed be possible that Thou hast committed this, even this? To manifest Thee, by our living, by thy life in us.

Tremendous responsibility, unutterably, blessed possibility. To manifest Thee!

Can it indeed be true that Thou hast not only *promised* but *commanded* this? For thy command seems to me to involve, if possible, even a stronger assurance than thy promise to manifest Thee.—*Contributed to the "Pathway of Power" for July.*

MRS. PEARSALL SMITH'S ILLUSTRATIONS.

THE MAN AT THE END OF THE ROPE.

THERE was no path made in the crossing of Jordan until the Israelites had stepped into the water. This was different from the case of the Red Sea. The path was made before any one stepped in. The Jewish priests were the type of a soul in communion with God. Now, those souls in communion were compelled to take a step of faith, which, when we really look at it, is almost appalling to contemplate. They were to walk down to the overflowing river and step in, just as if they were to walk across. It looked a most foolhardy thing to anyone who did not understand the way of faith; yet they had so much confidence in the loving God that they were not afraid to do even that.

I have heard of a man who was being let down by a rope into a well, and the winding of the rope ended, and he hung on to the end. He could not make any sign for them to bring him up, and he knew he could not hold long. He supposed there were twenty or thirty feet beneath him, and that he would certainly be crushed to death if he did fall. He hung on in agony as long as he could, and finally, when all his powers were exhausted, he dropped, and found it was

ONLY JUST AN INCH TO THE BOTTOM.

That was an instance of my own case. After I had held on to my natural mistaken opinions in much agony, and all my powers were exhausted, I dropped, and found myself in the arms of Jesus. I did not fall an inch. Christ's arms were close to me. I said, "Jesus saves me," and what made me say it was this:—I was talking to an unconverted man, and said, "Why, how trustworthy Jesus is, just look at Him; how can you help looking at Him?" when suddenly a voice said, "Do it yourself;" and I felt I could not say another word to the man until I had done so, and I began at once to say, "Jesus saves me now," and of course I had rest at once. I cannot say I at once had any great illumination, or even had any very special feeling, but I had rest. I stepped into the brimming water, and hundreds of souls could relate the same experience, at the moment when the river seemed the fullest. I want souls now to step into the water; just to take a look at Jesus. He is on our side. He has undertaken our salvation.

THE CASTLE KEEP.

In old castles there was generally found in the most secure part of the castle, a place called the Keep, into which all the weak and precious things were intended to be put in times of danger. When those old castles were attacked by enemies, one of the first things the master of the castle did was to get his wife and children and the precious and weak things of his household into the keep, and then the castle would have to be razed to the ground before that keep could be touched. The Lord Jesus Christ is our Keep. He intends all the weak and helpless things to be hidden in that Keep, and Christ Himself is to be overcome before the souls that are in that Keep can be touched.

Now suppose the lord of the castle should say to the poor helpless women and children who could not fight, "I want to put you in the keep," how foolish would it be for them to say, "Oh, we are too weak to go into the keep; it is for the strong people, not for the weak." The keep is meant for the protection of those who cannot protect themselves. If any of them say, "I am too weak for the Lord to keep me," what folly it is. The Lord only keeps the weak people, and lets the strong people keep themselves, or try to do so, that they may find out their weakness. The Lord undertakes to keep His people, as is shown in the following texts:—I. Peter iv., 19; I. Timothy i. 12; II. Timothy, iv. 18; Jude 24; John xvii. 11—15; Genesis xxviii. 15; Exodus xxiii. 20; Psalms xci. 11; Proverbs iii. 23—26; II. Thess. iii, 3; I. Peter i. 5; Isaiah xxvi. 3; Isaiah xxvii. 3; Phil. iv. 7; Psalms cxxi. From these texts it is evident that the Lord will keep His children, and the fortress in which he keeps them is this, "He shall cover thee with His feathers, and under His wing shalt thou trust,"—the same kind of fortress exactly as that in which the mother hen keeps her chickens—a soft, tender, warm, loving fortress, not a great stone keep.

THE BUTTERFLY AND THE SPARROW.

When I was in England last year, during one of the conferences a lady one morning told a sweet story illustrative of what it is to have Christ between us and everything else. She said she was wakened up by a very strange noise of pecking, or something of the kind, and when she got up, she saw a butterfly flying backwards and forwards inside the window pane in a great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every minute to be caught, and the sparrow did not see the glass, and expected every minute to get the butterfly, yet all the while that butterfly was as safe as if it had been millions of miles away, because of the glass between it and the sparrow. So it is with Christians. Satan does not understand about the mighty and invisible power that protects them, or else he would not waste his efforts in trying to get at them. He must be like the sparrow, he does not see it; and Christians are like the butterfly, and do not see it, and so they are frightened, and flutter backwards and forwards in a perfect fright; but all the while Satan cannot touch the soul that has the Lord Jesus Christ between itself and him.

HOW A MAN LOST THREE YEARS.

I continually meet with Christians who, because they have failed once, after having entered into the higher life, give it all up in despair, and go down and down in discouragements. I once met a man who had been rejoicing in this life, and on one occasion he treated a brother unkindly. That was wrong, but he afterwards did something that was a great deal worse than that, for he began to think that God could not forgive him, and although night and day he asked God to forgive him, he never went back into his keep. Three years passed over, and he got into such spiritual darkness that his health was gone and almost his life.

But a dear Christian lady met him, and asked him about it, and discovered that it was the old sin three years before that caused the trouble. "Now," she said, "how, often have you asked the Lord to forgive you?" "Oh," he said, "I have done nothing else but ask Him ever since." "And He never has done it?" she asked. "Well," he said, "I never felt that He did." "But what does the Bible say about that?" and she brought out that grand text, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When the Lord forgives, He blots out the sin, and throws it into the depths of the sea, and we have no business to think of it any more. He began to bring in all sorts of "ifs" and "buts," but the lady made him stick to that verse.

"DOES GOD KEEP HIS WORD OR NOT?"

"He must keep to his word." "Very well, then, you are forgiven and cleansed." "Well," he said, "I have to believe it." He did not seem to want to, but he was, as it were, driven into it by the force of the logic of Scripture. He had to believe it, and the next morning he woke up rejoicing in all his old rest in the Lord. Think of that—three years worse than wasted. All that time he had been thinking he was going through a sort of penance for his sins.

It seems to some people almost impertinent to go and ask God to forgive them directly they have done a wrong thing. It is just as if their children, when they have done wrong, should say, "It won't do for me to ask father and mother to forgive me right away. I must keep wretched, and unhappy, and miserable for two or three days first." What they ought to do is instantly, while they are in the sin, to confess it, and get forgiveness then and there, and go back at once to the keep while they are all in a turmoil perhaps; for there is no safety anywhere but in the keep.—*Signs of our Times.*

ANECDOTES BY MR. PEARSALL SMITH.

A PROFANE TEAMSTER CLEANSED BY THE BLOOD.

I remember at one of our meetings a great teamster was brought to the Lord. He had been a fighting, swearing man, who would not hesitate, if insulted, to knock the offender down. One day he said to me, "Oh, those old passions, they will come up, what shall I do?" He was told to say, every time he found these stirrings rising up within him, the words "The blood cleanseth." When he went down to his work one man purposely rolled a heavy box upon his feet, and hurt him much. In his old time he would have knocked him down, but now he merely paused and said to himself, "The blood cleanseth," feeling as if he could really have embraced the man. Shortly afterwards he was insulted by another, but he merely repeated the words "The blood cleanseth."

I cannot tell you how vivid and intense is the reality of my experience of this cleansing of the blood of Christ. Let me give you another illustration. Here is a little stone by the road side. It gets very dusty, but it is washed clean by every storm that comes, and sparkles clean and fresh again. But put that little stone in a place where the everlasting streams from the mountain shall pass over it, and how different the case. It doesn't get dusty there—it is always clean.

"IF WE SAY WE HAVE NO SIN,"

says the Apostle, "we deceive ourselves, and the truth is not in us." Here is my hand. If I say it has no corruption in it I make a grave mistake. All its tendencies are to corruption. In like manner all our natural tendencies are to sin. But we must ever remember this, that Christ can keep us every moment. O beloved, let me entreat you not to make

THIS TEXT A HANDLE FOR SINNING,

as is often done; for, as John says, "I write unto you that ye sin not." There is a great deal more danger in protecting ourselves against complete salvation than aginst sin. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." First, you see, comes the confession, and then comes the forgiveness and the cleansing. Christ does both for us. With all our perfections, we fall infinitely short of the perfect holiness of God, and it is a paradox of expression that we are to "Awake to righteousness and sin not;" while "If we say we have not sinned, we make Him a liar, and His word is not in us."

PRESIDENT PECK'S SELF-HUMILIATION.

I knew a man of extraordinary talent, splendid physique, and just the sort of man to attract people. He would have gone to the ends of the earth to obey the will of the Lord, he would have given up his life at the stake for the truth. But he thought too much of himself. One day he went to visit a student, in the college of which he was the president, who was ill with the fever, and on entering the room the student, who was talking incoherently, turned to him and said, "Great President Peck, you are so large you hide the cross of Jesus. When you have preached your sermon you feel 'What a great discourse I have delivered'; but you are hiding Christ, President Peck, you are hiding Christ." This brought conviction to his heart; he felt that he esteemed self too highly. Leaving the room and going into the woods, he determined that the old President Peck should exist no longer, and that henceforth Christ and not himself should occupy the foremost place.—Should there be any who in like manner are placing self before Christ let them hide themselves behind the Cross; let them ever seek to hold up Christ and suppress self.

STILL WATERS RUN DEEP.

It is so lovely to talk of our Jesus. It really seems as if it changes our physical endurance. I have been standing on my feet, just before I went to Oxford, for over thirty hours a week telling the story, and when I came back to England people said, "Mr. Smith, how well you look. You look much better than when you went away." We have rivers of sustaining grace pouring out all the time. Do not be satisfied with drops, or rills. Go out and launch into this great ocean of grace. Oh, how the river flows just by believing in Him. I have seen the waters of the Mississippi, where they have been dancing and boiling—and this illustrates the first symptoms of grace—exuberant feelings—and I have been at New Orleans, where the river is 300 feet deep. That is the way the river is flowing now: and how strong the current gets, and how quiet it is now. The deep, quiet current is so much better now. "In the wilderness water shall spring up, and streams in the desert. While we tell you these things just believe them," and let God do these things for you. "And the parched ground shall become a pool, and the thirsty land springs of water." You thirsty people—oh, how glad I am you are thirsty—just realise that the hand of your High Priest is over you blessing you. Blessed hungerers! Blessed thirsters; they shall be filled. "In the habitation of dragons where each lay shall be grass with reeds and rushes." Where the inward dragons of evil, unkind, wicked thoughts, envy and malice have been harbouring, the sweetness of Jesus will come. Christ will take the place of all these things. He will be in you the "hope of glory." We tell you the things we have seen and known, the things we have handled of this glorious word of life.

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THE DUMB ELDER AT WILMINGTON.

At a meeting in Wilmington, in America, an elder of the Presbyterian Church came to me and said, "Oh, sir, this is very beautiful; but," he said, "I cannot have this blessing." "Why not! Come back with me into the church," I replied; and we went back there, and knelt down. Three months afterwards he came to me and said, "Mr. Smith, when I was in Switzerland one day down in the valley, it was raining, and the guide said to us all, 'You need not stay here; if you trust me I will take you above all this rain storm.' But they would not believe him; I did, and when I went a little way up the mountain, all the rain was gone. I never had such a day of physical exhilaration, such a day of God's sunshine, such health and strength as I had then. When I came home in the evening, the people were looking out of their windows at the rain. This is what you have done for me, Mr. Smith; you have brought me into God's sunshine, and I have been walking in it ever since." That elder had been a pillar in the Church for thirty years, but, like the pillars, he had not opened his mouth at any of the prayer meetings. But his mouth was now so full of praise, that the prayer meeting was too short to tell what God had done for his soul. The Spirit of God makes the dumb to sing. "And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads." At one time the Lord gave me this promise, and I asked that I might never have anything else but the joy of the Lord; and I do not remember two consecutive minutes that I have passed since then without the quiet deep joy of the Lord. I have had sorrow: I have wept over others and have grieved over things I have seen in the Church, but for myself God has taught me to say these words, "Everlasting joy shall be upon their heads. And they shall obtain joy and gladness, and sorrow and sighing shall flee away." Not only be put away, but the new joy comes and takes its place.—*Signs of our Times.*

A STONEMASON BECOMING A PRIME MINISTER.

THE present premier of Canada, the Hon, Alexander Mackenzie, who is now on a visit to his native town, in Scotland, was originally a stonemason. He was born in 1822, at Dunkeld, one of the loveliest nooks in the most beautiful of all the Scottish shires, and in his youth was apprenticed, like Hugh Miller, to the trade of a stonemason. As a young man of nineteen, he was employed at this occupation on the Glasgow and South-Western Railway, when that line was in course of construction; and this fixed his home for a time at Irvine, the quaint old seaside town where the poet Burns attempted to settle as a flax-dresser, and in the Moravian manse of which James Montgomery, the sweet poet, was born.

Irvine at that period enjoyed the ministrations of a very efficient Baptist pastor, the gentle and accomplished Dr. Leechman, subsequently of Hammersmith; and the young Perthshire stonemason was attracted by the teaching of this good man. In a short time he was led to unite with the little society of Christians, and during his brief residence in the locality, proved a zealous and worthy member.

In 1842 he emigrated to Canada, where he at first worked at his trade; but his perseverance led him erelong to begin business as a contractor, and success crowned his effort. While advancing in material prosperity, he did not allow money-getting to engross his whole being; on the contrary, he continued to cultivate his mind, and he evinced his public spirit as well as his literary power by becoming the editor of a reform journal, which did much excellent work. This led to his being elected by the County of Lambton as its representative in the Canadian Legislature; and in this new sphere he so distinguished himself, that in 1865 he was offered, though he saw fit to decline it, a seat in the Cabinet. Subsequently, as leader of the Opposition, he struggled against the M'Donald administration; and when that Government fell in the winter of 1873, the ex-stonemason and Baptist was called on to form a new Cabinet. Having accomplished this, he dissolved Parliament, and a general election confirmed his power. As a practical legislator, he has achieved great things for his adopted country; and the lessons which sank into his young heart at Irvine, when he sat under D. Leechman's ministry, have not been forgotten.—*Signs of our Times.*

A DRUNKEN CAPTAIN CONVERTED AT HIS MOTHER'S GRAVE.

A friend of Major Cole's, who during the American war commanded a large war steamer was dismissed the service owing to his intemperate habits. He then sank deeper and deeper into the vice, till he became a confirmed drunkard, frequenting the lowest drinking saloons and haunts of sin. One day, whilst intoxicated, he received a telegram from his brother to the effect that his mother, who was dying, earnestly wished to see him. Unwilling to appear at his mother's bedside in that condition, he refused to listen to the summons, but continued in his evil way.

Shortly afterwards he learned of his mother's death, and while under the influence of drink, he resolved to visit the grave where he knew she was hurried. Whilst there, conscience began to trouble him; he saw himself just as he was, and longed for deliverance. As he lay upon the earth, something fell upon him. It was a horse-chesnut. He picked it up and put it in his pocket. Then he went home, where he was attacked by *delirium tremens*. For days he lay in the grasp of this terrible disease, his life being despaired of. But by the mercy of God and the attentions of his faithful wife, he gradually recovered. A friend visited him urging him to abandon his old courses and live a new life. Remorse seized upon his soul. He complained of his debts, saying he owed so much that he dared not face his creditors. His friend asked for a list of the debts, and next day returned with every bill receipted. "Are they all paid?" asked the astonished man. "Yes," replied his friend; "and more than that, Jesus has paid the debt of your sins, and if you accept His sacrifice, you are saved." With a new light breaking in upon him, he earnestly listened to the counsel offered, and was led to commit himself for salvation to the arms of Jesus.

With returning health, however, the old appetite struggled for the mastery; but each time he was tempted he drew from his pocket the horse-chesnut that had fallen on his mother's grave, as a memento of her, and the recollection of her nerved him afresh to battle with the enemy. "That man," said Major Cole, "has been the means of saving scores of drunkards. He is now a consistent, upright, Christian, ever at work in the Master's service—a living monument to the efficacy of Christ's blood to save to the uttermost."

TELEGRAPHIC NEWS.

London, 29th July: A True Bill of Misdemeanour has been found against Colonel Valentine Baker.—Harvest prospects throughout the country are reported to be improving.

30th: In the House of Commons last night Mr. Plimsoll apologized and withdrew the unparliamentary expressions he used on the 23rd instant, the occasion of the withdrawal of the Merchant Shipping Bill. Mr. Disraeli considered the apology full and satisfactory, and the motion of reprimand which he had originally urged was discharged.—A Grand Municipal Banquet of an International character was given in the Guild hall yesterday. Amongst the guests were many foreign Mayors and cordial speeches were exchanged.—The Alphonsist troops have captured Leodurgel.

31st: In the House of Lords last night, the Earl of Shaftesbury brought forward the question of the employment of children in the Cotton Mills throughout the Bombay Presidency, and stated that he thought legislation for their protection was necessary.—The Marquis of Salisbury admitted the urgency for legislation, but represented that a statement of the policy of Government would be at present premature, pending the report of the Commission of enquiry. In the House of Commons the new Merchant Shipping Bill passed a second reading.

Berlin, 31st: The Bishop of Breslau is mediating between the Vatican and Berlin.

Paris, 30th: The Sultan of Zanzibar has left France *en route* to Egypt.

London, August 3rd: Colonel Valentine Baker has been sentenced to twelve month's imprisonment without hard labour, together with a fine of £500 and all the costs.—The Prince of Milan has gone to Vienna. Obituary.—Ex-President Johnson.—The 1st Royal Scots embarked to-day in the troopship *Himalaya* for Madras.

Alexandria, 3rd: The Khedive has ordered the enforcement of the Metrical System in Egypt from the 1st January 1876.

Belgrade, 3rd: Popular feeling throughout Servia is much excited by the disturbances in Herzegovina, and shows itself in favour of the insurgents.—Desultory fighting in Herzegovina between the insurgents and the Turkish forces continues; the former are reported to be retreating. Austria, Germany and Russia remain neutral and have enjoined Servia to do likewise.

London, 4th: In the House of Commons last night, the Unseaworthy Shipping Bill was read for the third time and finally passed.

London, 5th: It is reported that the Ameer of Afghanistan intends to establish a permanent Embassy at Constantinople.—At a Ministerial dinner at the Mansion House last night, Mr. Disraeli made a speech in which he expressed confidence in the maintenance of peace and represented the foreign policy of England as being conducted with prudence and firmness. He further said that Government felt the necessity of developing and consolidating the colonial empire and of assimilating its interests and sympathies to those of the mother country.

Paris 5th: The National Assembly has adjourned.

PASSENGERS SAILED.

Per *Deccan*, 30th, (additional):

FOR SOUTHAMPTON.—Mr Thos. Barnard.
FOR BRINDISI.—Mr Palmer and Mr W F Steele.
FOR VENICE.—Dr W N Keefer.

Per P. and O. Str. *Sumatra, 6th*:

FOR SOUTHAMPTON.—Mr F Smith, Mr McCarthy, wife, and two children, Mrs Berry and child Miss Berry.
FOR BRINDISI.—Mr P W Gribble, Mr Alex Smith, Mr J G S Icock, Mr. M W Sandys, Mr P V James, RN, Mr H St George Tucker, Mr Morris Birkbeck, Capt Pemberton, Lt-Col W B Thompson.
FOR VENICE.—Mr and Mrs Abel, Col Tweedie, Dr and Mrs. Charles, two children, two infants, and two ayahs, Mrs Bartlett, Mr Charles Denton, Mr E B Baker, Surg H Boyd.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khediva, 4th*:

FROM SOUTHAMPTON.—Mr and Mrs H Bell, two infants, and ayah, Mr and Mrs Reynolds, Miss Barrett, Mrs Henderson, two infants, and ayah, Colonel Baird, Mr A Baylis, Mr J R Kay, Mr G Corborphan.
FROM BRINDISI.—Mr A A Borrodaile, Mr W Wiseman, Mr C Hordern, Mr H E Winter, Mr G Connell, Mr T W Bourne.
FROM VENICE.—Major and Mrs Mead, Mr J E Dawson, Mr G Thornhill, Mr S J Tucker, Mr W L Harwood.

Domestic Occurrences.

MARRIAGE.

SMITH–DULLING–July 26th, at St. Andrews' by the Rev. D. Macpherson, J. Smith, Esq., of Bombay, to Frances, fifth daughter of the late James Dulling, Solicitor Barnet, Herts.

DEATHS.

FLEMING—July 23rd, at Gizree Kurrachee, Captain Joseph Fleming, H. M.'s 56th Regt. (Pompadours), Commandant of Sanitarium, aged 38 years.
BURN—August 1st, at Poona, Walter Tennyson, the darling and only son of George and Mary Burn, aged 5 months and 16days.
DESOUZA—July 31st, at Surat, Thomas Theophilus, the infant and beloved son of Mr. and Mrs. DeSouza.
HAWKINS–August 3rd, C. W. Hawkins, Locomotive Superintendent, G. I. P. Railway.
WATERMAN—July 20th, on her way from Tounghoo the wife of Colonel E. F. Waterman, 17th Regt. Madras N. I., and sister-in law to MajorGeneral Stockley, Bombay Retired List.
BARKER—August 3rd, at 30, Upper Colaba, Francis Ernest son of Lieutenant Barker, age 1 year 5months.

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